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# SUPPLEMENT TO CANADA TEMPERANCE ADVOCATE.

VOL. XVII.

MONTREAL, JULY 1, 1851.

No. 14

## Fifth National Jubilee of the Sons of Temperance.

Last Wednesday was an high day among the members of our Order. On the afternoon of the previous day, a large number of strangers had arrived for the purpose of witnessing the proceedings of the following day. It remained, however, for the events of the Wednesday, to display the actual hold the Sons have secured of the public mind. The morning was delightful; and at an early hour the arrivals commenced on a large scale. The "Magnet," "America," and "City of Hamilton," and "City of Toronto," steamers, added large installments to the gathering thousands. Such a crowd, has probably never assembled in our city before. The *fete* of that day might well be termed a *Jubilee*. Those who had ever been free, as well as the liberated slaves rejoiced in the common freedom from king alcohol's sway.

Sobriety and order characterized the movements of the procession; and its effect will doubtless be salutary in promoting the future extension and stability of the Order.

Too much cannot be said in praise of Bro. J. M. Ross, and his colleagues, who have been untiring in their zeal to have the arrangements worthy of the occasion. Their entire success is, we are sure, by far more satisfactory to them than any panegyric we could bestow. Nor should we omit in this brief notice, the noble generosity of the Steamboat Proprietors, who, to encourage the enterprise, made large reductions in the fare to parties attending the Celebration. As usual D. Bethune & Co., took the lead in this matter.

The *impetus* which the manly eloquence of our Republican Brothers of the National Division, has given to the cause of our vanquishing Order, will long be felt, not only in Toronto, but in the several localities, whence the immense assemblage came. And the sneers of the *Patriot* to the contrary notwithstanding, the names of a Cary, a White, and others, will long be recalled with satisfaction by the thousands who listened with spell-bound attention to their thrilling addresses. May they long live to exert their noble powers in this and every other good cause.—*Toronto Watchman*.

## National Division.

We have been much disappointed, in common with many others, to find that General Cary, and P. S. White should have left Canada without visiting Montreal, especially the latter, as he had some time since promised to visit us at this time, and arrangements had actually been made to hold a public meeting, under the impression that as he was so near our door he would not pass it without fulfilling his promise. But, no doubt, other engagements have prevented it, and though we are disappointed, yet we would not accuse him of unfaithfulness to his promise, as, in all probability, he might have expected us to remind him of it, on his arrival in Toronto, which, we understand, was not done.

We have been expecting some particulars of the session of the N. D. at Toronto, together with the usual address of the M. W. P., but as yet, June 26, there is no appearance of it in any of the Toronto papers, and no friend has sent it; we must therefore content ourselves with the following extract from the *New-York Organ* :—

MOST WORTHY PATRIARCH'S REPORT.

Toronto, June 17, 1851.

To the National Division of the Sons of Temperance of N. A.  
Most Worthy Brothers:—Again has a merciful God permitted

us to assemble as the fountain head of the Sons of Temperance. For the first time in our history we leave the country which gave our Order birth, and come to take counsel in Her Majesty's dominions. Though in a strange land, we find ourselves among brothers. The same glorious banner of Love, Purity and Fidelity waves over our heads. The same holy objects animate our hearts. And herein is one of the chief glories of our Order made manifest.

May our cause be blessed in our coming together! May our meeting hasten the hoped-for day, when the last moderate drinker shall be enlightened, the last drunkard reclaimed, the last grog-shop closed, and the last distillery fire put out—when in this wide world, no human being shall be found base enough to put the bottle of confusion to his neighbor's mouth—but when the inhabitants of the earth shall dwell together in Temperance Brotherhood, and join with renewed vigour in singing, "Glory to God in the highest, on earth peace and good will toward men."

While I have anticipated this meeting with pleasure, I am free to confess it has not been unmingled with pain. During the past year the jarring elements of discord have grated upon our ears—for a time foreboding extensive evil. Great as has been the responsibility resting upon every previous session of the National Division, a vast accumulation rests upon this. Questions will be presented which, if not wisely and generously met, may shatter our Order, and undo the work of years. May God avert a calamity so terrible, and give us strength according to our necessities! May our love for bleeding humanity triumph over all sectional feeling and personal prejudice!

In this connection, I feel constrained to indicate to the National Division, after extensive observation and mature deliberation, my views as to a leading line of policy which should be adopted. Our Order was instituted not for the benefit of a single town, county state or nation—but for the world. Wherever Intemperance has unrolled its bloody flag, or placed his iron heel upon the hearts of men, there should the pure banner of our Order be unfurled, there should the heaven-born influence of our fraternity be extended.

From the very inception of our Order to the present time, have we been hoping, laboring and praying for a World's Division of the Sons of Temperance—in which the representatives of nations should hold sweet communion together. More than once has the National Division given formal expression to this idea. Even now this body—originally intended, as its name imports, to be confined in its jurisdiction to the United States—has extended its paternal care to the British Provinces, and to England—and its enactments are equally binding on Sons of Temperance in all these sections. The thought, then, that I would impress upon the minds of my brethren, is this—If, as we profess, we really desire to render our Order a Temperance Brotherhood for All Nations, the action of the Supreme Tribunal must be as liberal, broad and comprehensive as its jurisdiction. Standing, as we do, at the head of some 300,000 Sons of Temperance, scattered over a large portion of the habitable globe, we must not legislate for a section. In other words we must not narrow down the platform of the National Division. If we do, we shall certainly crowd our brothers off—to the great joy of our enemies, and the lasting injury of a common cause.

No sane person can expect to make our Order useful in England or France, in Italy or Germany, at the South or at the North, if we incorporate into our discipline fundamental laws directly inimical to the public sentiment of these sections. We must either show "a decent respect for the opinions of mankind," and abandon sectional legislation at once and forever to the respective

Grand Divisions, or see our beloved Order contracted to an extremely narrow sphere, and thus shorn of its glory and its fair proportions.

After this thoughtful and eloquent opening, the Report proceeds to give a narrative of the leading events of the year in the history of the Order, which of course embraces much that has been already furnished to our readers at the time of their occurrence. Among these events are noted the planting of the Order in California, Oregon, and in Canada East. In England a Grand Division has been instituted, and an informal application made for one in Canada East.

The report gives at length a history of the difficulty in the Order in New-York State, and closes by recommending that the action taken at Ithaca be confirmed, and that charters be issued in conformity therewith for two Grand Divisions, one to be named the Grand Division of Western New-York, and the other the Grand Division of Eastern New-York.

On the question of a new ceremony for Subordinate Divisions, referred to the Grand Divisions for their opinion by the last National Division, the result is.—In favor of a new ceremony, 14 Grand Divisions, entitled to 66 votes at last Session. Opposed, 7 Grand Divisions, entitled to 28 votes. Non-committal three. Four reported, "no action." The report urges the subject upon the consideration of the National Division, and advised the employment of the best available talent of the civilized world in drawing up a new form.

The finances of the National Division are in good condition, that body being free from debt and having a surplus of from \$3,000 to \$4,000, which should be securely invested. Bills and drafts to the amount of \$4,507 37 have been approved during the year.

After noticing a practical difficulty in the working of the travelling passport, and recommending that the rule be amended so that brothers may be admitted on the travelling passport, in use at the date of the card, the Report thus concludes:

In conclusion, I am happy in the belief that the signs of the times afford gratifying evidence of the progress of Total Abstinence from all that Intoxicates. Leading men of the world bear testimony for our cause. Statesmen are becoming enlightened as to the wickedness of the License System—and scarcely is a legislature permitted to adjourn without looking the evil full in the face. The exclusion of liquors from the World's Fair is a triumph for our great principle on which we may well congratulate each other—and those who achieved it are entitled to the gratitude of Christendom.

We have everything to encourage us—but to conquer, we must be united—must be bold—must "be faithful to the cause—the cause of all mankind." Let us, then, dedicate ourselves afresh to the noble service. Let the watchwords sent out from this hall be, Temperance and Fraternity! Let our brethren of the Provinces at once begin the cry, and waft it across the sea to our brothers of England. Let others take it to their Western homes, and make mountain and valley, lake, shore, and prairie, musical with the sound. Let our brothers of the Atlantic States pass it along until it is echoed by those on the Pacific coast—and all continue the glorious theme, until the Demon Alcohol shall be hurled from his frottering throne of dead men's bones, and the world shall yield to the peaceful sway of Reason and Brotherly Love.

All of which is submitted in Love, Purity and Fidelity.

J. W. OLIVER, M. W. P.

### The Temperance Demonstration.

(From the *Globe*.)

On Thursday morning, we alluded briefly to the imposing Demonstration which the Sons of Temperance had made in our City on the previous day, as being altogether the most numerous and most orderly display they have yet made in the Province. The appearance of so thorough an organization is indicative of the undeviating hold which this cause is taking upon society. It grows—not altogether silently, perhaps, but surely, in spite of the opposition of interest and prejudice, and

would fain urge upon blighted humanity to pursue a course so well fitted to produce "peace on earth and good will to men." The evening meeting was crowded to excess, and General Cary was listened to through a two-hours' speech with the greatest enthusiasm. The second night's meeting was also well attended but the oratorical efforts of Mr. Porter wanted the brilliancy and the point, which characterised the remarks of the Hon. Mr. White, Mr. Old, and General Cary. It was evident that his mind had not scope. The soul yearned after a higher good than he was willing to see developed. He would raise feeble, fallen, ruined humanity; but he passes by the only means, and would substitute temperance as a penance for all our ills. Enough for the present. We come to the Public Meeting in—

ST. LAWRENCE HALL.

On the motion of Mr. Dick, Mr. Alderman Whittemore was called to the chair. The worthy Alderman said he believed he was called to occupy that honorable position from the fact of his being a Son of Temperance, and also one of the Aldermen of the city. He could assure them that it afforded him very great pleasure to do so, as he felt proud to preside over so numerous a meeting, met together on the ennobling principles of Temperance. He was convinced that the demonstration this day made, would have a vast and overwhelming influence on the community, and would hasten forward that glorious time when this mischievous vice would be banished from society. As his views on this subject were very well known to all his fellow citizens, he would not detain them by any remarks, but as it was customary to open all their temperance meetings with prayer he would call upon the Rev. Mr. Clarke, of Simcoe, to open the meeting.

Rev. Mr. Clarke having offered up a very appropriate prayer.

General Samuel F. Cary, of Ohio, rose amidst applause, and said, that words would fail him to express the gratification he felt at coming forward to address so large an audience on a subject of so much interest and importance, a subject that involves the intellectual elevation, the social happiness, the moral purity, and the eternal well-being of man, and one in which the patriot, the philanthropist, and the christian, are alike interested. He would pity the men or women, wherever they may live upon this continent, or throughout the civilized globe, whose hearts are not filled with emotions of gratitude to God—the giver of every blessing—that this temperance reform—this mighty instrumentality, has been introduced into our country and throughout the world. We need not speak of the evils of intemperance—they are wide spread. They are commensurate with the miseries of our race every where, in all lands, in all neighborhoods, and under every form of civil government. The history of the use of intoxicating drinks from the earliest period of which we have an account, has been one of blood and desolation. There is not a single relation in life but has been broken up by that accursed drink. The first divorce of which we have any record in the Word of God, was caused by the use of liquor. The last granted in the British Provinces was produced by the same cause. Ahasuerus at the seventh day of the

feast, when his heart was merry with wine, boasted of the beauty of Vashti, the Queen, and commanded that she should be brought into the assembly of his princes and nobles, but the Queen refused to go into the drunken revelry, and the advice of the wise men was, that the King should decree, that the queen should never again come into his presence, for all their wives would become rebellious, and there would be no such thing as controlling them. (Great applause.) Thus was the first divorce we read of, caused by drinking spirits. This is not all. In every period of time every dear domestic relation has been broken up and destroyed throughout the world, by the same vice. The first gallows that ever disgraced our earth, was erected through the use of liquor, and drink has raised all the gallowses that have been erected throughout all lands. Not only did the intoxication of the King Ahasuerus, cause Haman and his ten sons to be hanged on the gallows which Haman had prepared for Mordecai, but 75,000 innocent persons were cruelly slaughtered in one day, in consequence of this same drunken revel of the King. He need not tell of the evils of intemperance in the family circle, or its ruinous effects upon the physical, moral, and intellectual faculties of man. You have seen the miserable form of the bloated drunkard as he staggered along your streets; you have witnessed the desolation of his home, and the appalling amount of wretchedness with which he seems surrounded. But this is not all—the bloated face, and the bloodshot eyes, and the haggard aspect, are but the signals of distress hung out by the soul, to give awful evidence of an inward desolation still more dreadful. The demon of intemperance has ever been the ruin of the body, intellect, and heart of man, and it has entered the domestic circle, and has spread itself so widely, that no man or woman could say that in themselves or their family connections, they had never witnessed the blighting, withering effects of the debasing cup. Blood is upon our every hearthstone. Have intoxicating drinks done all this? and have they a single virtue to recommend them to the kind regards of any human being? No, not one! He would ask his friends of Toronto if the people of this city would not be in a better condition, and be blessed in all their relations public and private?—would not the Province of Canada West be more abundantly blessed, if there was not a distillery or a grog shop to curse this soil?—You say, yes. Is there one here that would say no? Then can you be friends of your country, can you be honest men and women, after making that acknowledgment, if you are not ready to do all you can to remove every distillery and grog shop from the face of the land. (Great applause.) You acknowledge the evil, and the miserable man that stands behind the bar peddling out damnation by the gill, acknowledges that drunkenness is an evil, and every man acknowledges that temperance is a good thing, and even those who stand aloof from us in this temperance reform are willing to acknowledge the virtue and the excellence of temperance. He had seen distinguished men with a glass of wine in their hands, talking about education and virtue being the stability of our institutions, but he would undertake to say that no man can be a friend either to virtue or education that is not a friend to this cause. (Great applause.) The Christian graces are associated

together, and you find temperance holding a middle place, so that when you withdraw it, it is like striking the key stone from the arch, the whole beautiful fabric must tumble to ruin. Do you find faith and virtue and brotherly kindness in the grog shop?—No, you find them among those who eschew the cursed cup. Ignorance and intemperance generally go together. In the State of North Carolina we have a distillery for every six children at school, (hear, hear)—and yet you talk of being a friend to virtue and education, and at the same time tolerate this accursed business. Yes, and some of the young ladies set out upon their tables a nest of scorpions to sting their friends when they call. The ladies' parlour is the place where the first lesson is taught in many instances. The young man goes there to pay his respects on a New Year's day, and no matter how good his resolutions be, the smiles and affectionate entreaties of the fair one are so attractive; besides there is an attraction about the wine cup itself that he cannot resist, and when evening comes, after he has made some dozens of calls, you see him reel and stagger home, to curse the mother that bore him. In a few more years he goes along the streets a drunken outcast. Intemperance is the devil's railroad to lead down to ruin; but the Sons of Temperance are determined to draw up the rails, (cheers) and check the progress of this might engine of evil. The great work of desolating the earth has gone forward long enough—enough grave-yards have been peopled with premature mortality. We begin to realize the fact that there is enough, and we are here to-night from our distant homes, to take you as brothers by the hand and bid you God speed in this work of reformation. (Great applause.) We know no Geographical boundaries in this great work of benevolence and love. Yesterday was the Anniversary of the battle between our fathers at Bunker's Hill—Yesterday the representatives of twenty-seven States came to your Province for the first time, not to draw the sword and shed fraternal blood, but to unite together and to consult together against a common enemy, that has been desolating your country and the land of our birth. (Great applause.) To-day is the Anniversary of the battle of Waterloo. I thought of it, and as I looked upon the army of the Sons of Temperance, all marching gaily forward, Frenchmen, and Englishmen, and Americans, all marching forward in a solid column, to take possession of this reeling, staggering, drunken world, my heart leaped with joy. The time is not far distant, when a brighter day shall dawn upon the earth, with all the sunshine of millennial glory, when that song which fell from the lips of angels on the plains of Bethlehem shall be taken up, and shall reverberate through the whole universe of God—"Glory to God in the highest, on earth peace, and good will to man." (Great applause.) But that day never will come so long as there is a distillery or grog-shop in Canada West. These are not the precursors and the harbingers, to prepare the way of the Lord and make his paths straight—a drunkard can never make a straight path. (Laughter.) Look around upon your own society, and see the numbers that are yearly offered up on the sacrificial altars of Bacchus. The crime and the pauperism that fill our jails and penitentiaries, are all produced from this parent source, yet there are persons

here that think that this thing of Temperance, with its national divisions and all its paraphernalia, is but a very small thing after all. They look down with a holy contempt upon all this movement. A few years ago he was lecturing in Ohio, and there was a young lawyer from Mississippi, a lawyer by profession, but a drunken, gambling loafer by practice. When he had closed his remarks, this lawyer stretched up himself and said to a friend from Tennessee, this man Cary does appear to have some talent, but he is engaged in a very small business. Well, there is that kind of creature everywhere, that cannot appreciate anything of a moral kind—that look down with contempt upon the efforts made to reclaim man from the thralldom of this monster vice. It is the parent source of almost every crime that disgraces the public records. If so, why is it permitted in a Christian land to pour its burning lava upon all classes of society. Shall it be permitted to do so? The Sons of Temperance say no,—the waves of this mighty evil shall be stayed in their desolating progress. He did not think that there was a pious Christian on earth but would join in the prayer that God would arrest the liquor maker and the liquor seller in their work of evil. There is not a child who is suffering from the evils of intemperance, or a poor wife in her lonely home, but can move an arm that shall shake the world. The prayer of that humble child shall be potent for good, and he pitted the man that stands in the way when the needy cries. Every child suffering from this vice is putting up a petition in the language of the Psalmist—arise, O! Lord, and vindicate the cause of the needy, and break the arm of the cruel oppressor.—What surprised him most, was the amount of stupidity in regard to this subject throughout all communities.—They seemed to have become so familiar with it, that they were in the habit of passing by the evil without reflecting on its magnitude. It is said that Napoleon Bonaparte could look abroad upon the fields of slain, and could witness the wounds of the dying and hear their groans, without a single emotion—without shedding a single tear. He had made up his mind, that in order to arrive at the summit of his ambition, he could wade through seas of blood. But on one occasion he saw a dog standing by the dead body of his master, and it lifted up its head and raised a piteous yell. Napoleon burst into tears. Why this difference? There was a power in this appeal that had worked upon his sympathies. A steamboat lately blew up on the lake, and your papers were full of the accounts of it, and the greatest sympathy was raised throughout society, yet half a dozen men may die of *delirium tremens*, a curse and reproach to all connected with them, and not even a newspaper paragraph appears in reference to it, or society be in the least affected by it. It seems that we have become steeled and hardened in the one case, while our sympathies are all affected in the other. More persons died upon this continent last year from the effects of this vice, than did during the ravages of cholera, yet when cholera made its appearance every countenance turned pale. Yet these moral pest-houses are reared up everywhere. Here in this city you have one for every twelve families, and you tamely submit to it, and absolutely put a certificate into a man's hands to do his infernal work according to law. A man if he wants to

beggar families, rob wives of their husbands, and children of their fathers, goes to the City Council and asks a license to do so. He is told he may have it by paying so much. Here, take it, go and peddle misery and death and wretchedness in society, but you must put a little of the price of blood into the treasury. (Applause.) This licensing system, of all the things in this world,—the whole system of making and selling liquor by license, to sanction the business, is a system of fraud and deception and villany from beginning to end. Intoxicating drinks have not a redeeming feature to save them from the condemnation of every decent man on the face of God's earth. God has said—woe to him that giveth drink to his neighbour,—and he blessed God that he had connected his woe with just this kind of business. For every one distiller that had got rich in his business, he could show twenty who had been ruined. There were at present twenty-two distilleries and breweries in the place where he lived. He knew one man there—a class leader, who built a church out of the proceeds of his distillery. He used to sing on the Sabbath day—

“Come thou fount of every blessing,”—

he is now a drunken vagrant, without a place to lay his head. Woe unto him that giveth his neighbor drink. He knew a Presbyterian elder who was engaged in the traffic. He had all the comforts and luxuries of life about him. He had a good trade, and an unbounded credit; but somehow he got to drink a little, and very soon his establishment was broken up, he was excommunicated from the church, his wife was divorced, and the last account of him was that he was cutting cord-wood at 25 cents a-cord. The history of liquor-sellers is just as bad; and he would tell the man that sells liquor,—although the civil functionaries license you to do your murderous work, if you want to be ruined just prosecute your business. It is wonderful that men will adhere to this business with so much pertinacity. Out of 67 liquor sellers in Ohio, 54 have died, 46 had died drunkards, who were respectable men when they were licensed. He had addressed the unhappy inmates in the Ohio Penitentiary, and out of the 400 who were there, 200 were liquor sellers. Woe unto him that giveth his neighbor drink. The licensing system is the vertebræ, the back-bone of the whole infernal traffic,—take it away, and the whole will tumble into ruins. He would want a license if he was to sell liquor, that after he had sent some poor fellow reeling, staggering home, he could take and see if it was all right. Or when he came to lie down upon a bed of death, he should ask for his license to be placed in his bony fingers, that his glazed and closing eyes should behold it, and he should like to have it deposited in his coffin, that when he stood before the bar of God and heard the dark catalogue of his crimes read over, he might say that license at the feet of the Judge, and there tell him that he was but an agent of the City Council of Toronto, and when the Corporation would be called up to answer for the misery and the death, they would say the people called upon us to do it; we are the servants of the people. Thus are you, the people of Toronto, just as guilty of making drunkards so long as this licensing system continues, as if you stood behind the bar and peddled damnation by

the gill.—You clothe the infernal traffic with the sanction of the law and stand by and consent to it. You say, "we don't do this work ourselves," but you may if you put a little money into the treasury. Paul did not throw a single stone at poor Stephen, and he was as guilty as those who did. Up comes a fellow burning with rage, and Paul says, "here, my fellow, let me hold your coat for you." What are you doing?—you are standing by and holding the garments of the Toronto rum-sellers, but he hoped that every man would rise up, and in the name of God and humanity would prevent the price of the blood of both parents and children going into the treasury. They may say that is plain speaking. But he had come a long way to address them, and had come to tell the truth, and would be guilty before God if he withheld the truth from the people. There are agonies that can be felt but not described, and he had a hostility to this infernal business, that he would fain give expression to. He hoped they would bear with him. If any of them happened to be born in a grog shop, he would wish them to forget their birth-place.—He was born and reared in a grog-shop, and damning intemperance had torn from him those whom he loved, and he had sworn that while he lived he would make war upon that tremendous evil, and would supplicate the power of Omnipotence to avert the rage of the demon and drive him back to his native hell. Well there are some, who reason in this way—liquor will be sold anyhow, and if so, why not license it to limit it. What nonsense to talk of licensing a vice to limit it. Will not the same reason apply to every other crime. The history of the last 400 years shows you can't prevent money from being counterfeited, and if so, why not license the trade, and have good honest men to do all the counterfeiting business for you. So it is possible that liquor might be sold if you did not sell it. But remember the words of God, "Woe unto the man by whom the offence cometh." Suppose that any of you are to know that a gang of robbers intended to rob a certain house, and in order to prevent them you go and do it yourself, would that be any exculpatory evidence on your part that it was to have been robbed anyhow? Well we are continually prepared to make apologies and excuses for liquor sellers, while if other people produce the same amount of suffering they would be sent to the Penitentiary. He had seen in the halls here a beautiful portrait of Queen Victoria, the beautiful and world-respected Queen, (great applause,) and had seen a portrait of George Washington, and had been gratified to see it in such a place. But he felt a little wolfish to see the portrait of the beloved Sovereign hanging from a grog-shop. He did not see how they, as Englishmen, could stand to see such a picture hung up over the places where men are made drunkards, vagabonds and criminals. He would give one hundred dollars to any man that would show a sign expressive of the business going on inside. The fact is, all the men despise the trade they are practising, and if they can get a man exalted in virtue or greatness, he will be hung up as a sign over their houses. Most men take a pride in their business, but you would never see the liquor seller get a portrait of one of his best customers hung up. If he would get a poor fellow sketched as he lies upon the floor, his clothes in rags, his

hat crown out, and the liquor dribbling out of his mouth, and put it over the door, it would give the world a view of their manufactured articles. The Chief Justice of Ohio said the other day, that out of 64 cases that had come before him, every one of them originated in the grog shop. There must be some deception about it and men are willing to be deceived. You call for port wine, but it is not port wine you get. He would risk his reputation that there is not a gallon of port wine in the City of Toronto, and there has not been for the last five years. All sorts of wine from champagne downwards are made out of whisky, logwood, and oil of vitriol, and all sorts of nauseous drugs. There is no such thing as a genuine article. Suppose a man were to get a counterfeit glass of liquor and put down a counterfeit 6d. to pay for it—that would be testimony enough to send him to the Penitentiary. While the man who gives you a mixture of whisky and logwood and oil of vitriol and calls it wine is an honest man and respected in society. (Hear, hear.) He did repeat that the whole system—and he was prepared to prove it—is a system of fraud, deception, and villany from beginning to end. There is no crime that does not whiten into innocence, when compared with the selling of liquor, and it would be held so were it not for the protection of law and public sentiment that has been thrown around it.—Thank God, a brighter day has dawned, and he was cheered by the glorious prospect. Some people say this cause is the same old 2s. 6d.; but he would tell them that it had made more rapid progress in the last twenty-five years than any other cause in the world. Man's moral condition, as well as his physical well-being, is now being sought after, and studied. He remembered the time when there was nobody that did not drink liquor, and did not think it was wrong to do so; but we live in an age already, where we are not compelled to drink to please others. Well did he remember his father mixing up the bitters and handing it all round, and urging them to drink because it was good for them. What a different state of society we live in now. The work is more than half done—God speed the day of its final triumph. (Great applause.)

Hon. P. S. WHITE shortly addressed the meeting.

## SECOND MEETING.

On Thursday evening, another meeting was held in the same place. The audience was numerous and respectable, but not so crowded as that of the previous evening.

Dr. RUSSELL occupied the chair, and made a few brief remarks.

Mr. PORTER (of Rhode Island) delivered a speech of some length; after which General J. F. SMITH (of New York) shortly addressed the meeting.

General CARY then came forward amidst great applause, and delivered a long and animated address, but as his speech of the previous evening is given at length, it will not be necessary to follow him. The commencement of his speech, however, was somewhat out of the usual run. He said, the first question God ever asked at sin-ridden man was, "Where art thou?" Have you discharged your duties to yourself and your God? The second question was, "Where is thy brother?" These

are the two great and important questions which the Almighty put to the parents of the human race, and he will put the same to their posterity to the end of time. The Bible contains all sorts of theology, from that of the pious humble Christian to the fool who says in his heart there is no God, and whoever said, "Am I my brother's keeper" was on the side of Cain. Let every man take care of himself, is the theology of every rum-seller in Christendom. We are our brothers' keepers, and God will hold us responsible for their safe-keeping. If there is a man on earth that becomes a drunkard, and that might have been prevented, we are guilty of his blood. There is no neutral ground. We could not fold our hands and say, we will have nothing to do with the matter. We are either on the side of temperance or on the side of the drunkard. He was prepared to show that total abstinence was the public good; but there would be no question about it, if people did not love a little. He wished to help to put out the last distillery fire, to sweep from the earth the last grog-shop, to reclaim the last drunkard, and then strike up the angelic song, "Glory to God in the highest, on earth peace and good will to men." (Applause)

**SAD BEREAVEMENT.**—We record with no common sorrow, the sudden death of George Briggs, only son of John W. and Ellen M. Oliver, aged four years. The circumstances of this affliction give it peculiar poignancy. The father, as Most Worthy Patriarch of the Order of Sons of Temperance, had taken leave of his family but two days before, little thinking that he should return to find it in tears and bitter mourning. He left to attend the National Division, at Toronto, Canada West, with high hopes and earnest desires that it might prove such a meeting of the friends of humanity as this continent had never before seen. But scarcely had he reached Toronto before the telegraph bears to him the sad tidings that his only and tenderly cherished son is numbered with the dead, and that his presence is required in his own afflicted home. This is indeed a terrible blow. Our sympathies are with our bereaved brother and his family, as will be those of a large circle of friends, and of the Order generally.—(We can feelingly sympathise with Brother Oliver in his affliction, having experienced a similar visitation. Indeed it is only those who can estimate in any degree the poignancy of a bereaved parent's grief.—ED. C. T. ADV.]

### Sons of Temperance—Meeting of the Grand Division. (From Canada Christian Advocate.)

The Grand Division of the Order of the Sons of Temperance assembled in Hamilton on Wednesday the 23th ult.—The subordinate Divisions were pretty well represented, there being about 130 delegates present. There was a large amount of business to be disposed of, which, we learn, was got through with in a harmonious way.

The rapid increase of this new organization of Temperance reformers is unparalleled. It is only about two years since the first Division was formed in Canada and there are now, we are informed, 298 Divisions, numbering over 20,000 members. Nor does the interest awakened in the community by this new and efficient organization seem to be in the least degree abated. On the contrary, the Order is becoming every day more popular, its principles better known, its efficiency more fully tested, while its numbers are rapidly increasing, and its influence and power more generally felt.

It includes in its ranks many of the most talented, worthy, and influential, of our citizens. Perhaps it would be difficult to select from the community an equal number of more respectable and influential men than are comprised in the Order of the Sons of Temperance.

It has already accomplished an incalculable amount of good. Hundreds of the most degraded drunkards have been rescued from

the grasp of the tyrant, and restored to sobriety, respectability and usefulness; their homes made comfortable, and their wives and children happy. Thousands have been induced to dash the invidious cup from their lips, and to take a decided stand in favor of the great Temperance Reform. They oppose a powerful check to the drinking usages of the community, and have prevented to a very considerable extent the consumption of intoxicating drinks. Connected with the Order are many incentives to virtue and good conduct, while the Division Room becomes a school for the acquisition of business habits, the cure of bashfulness, and affords an excellent opportunity for laying the foundation of public speaking. The frequency of the meetings, the influx of new members, the appropriate ceremonies of initiation, the increase of funds, and the growing influence of the Order, are all calculated to keep up a deep and lively interest among the members and to secure their permanent attachment to its principles. These, doubtless, are some of the reasons why so few of the Sons of Temperance ever backslide. This association is eminently calculated to effect the great and noble object for which it was first formed, and which we trust it will ever keep in view as its leading design, and we have every reason to believe that its efficiency will continue to increase until, in conjunction with other kindred institutions, the white flag of Temperance shall triumphantly wave over a world purified from the blighting curse of drunkenness.

### PROCESSION.

On Thursday, the 29th a grand procession, composed of the members of the Grand Division, the Burlington Section of Cadets, the Temple of Honor, the Hamilton and Burlington Divisions, and numbers of officers, both Sons and Cadets, from other places, numbering in all about 800, proceeded through several of the principal Streets of the City, which were thronged on either side by almost countless numbers of both sexes, and all ages, who, judging from outward appearances, were highly pleased and interested, to the beautiful green in front of Mr. Hamilton's residence, when the company was entertained with a most eloquent address on the subject of Temperance, by the Rev. Mr. Boyd, Baptist Minister, from London, after which the procession again formed and marched in regular order to the Division Room on King Street nearly opposite the Gore Bank.

The procession extended nearly half a mile in length, arrayed in their appropriate regalia, with banners displayed, and preceded by two excellent bands of music: altogether it was an imposing scene, calculated to make a deep and favorable impression upon the thousands who witnessed it. Canada may well be proud of her "Sons;" these are the men who, under God, are to rescue our land from the fell destroyer, remove the foul curse of drunkenness, quench the consuming fires of intemperance, dry up the principal sources of our pauperism, crime and misery, and fill the hearts of thousands of happy wives and mothers, and tens of thousands of happy children, with unmingled pleasure and delight, at the same time filling their houses with peace and plenty. We honor the Sons of Temperance, we honor their motives, their principles, their noblespirit, their energy and perseverance, and we ardently desire and confidentially hope that complete success may crown their praiseworthy exertions in this great and good cause.

### Temperance Soiree.

On Tuesday the 10th inst., the Zion's Hill Division of the Sons of Temperance held a Soiree and Festival in the English Settlement, Flamboro' East, when the Ladies connected with the good cause, presented a copy of the Sacred Scriptures, and a splendid Banner, to the "Sons." The Rev. J. Clutton delivered an address in behalf of the Ladies, and presented the Banner and Bible, which were received by two officers belonging to the Division. The Rev. J. Moxom returned thanks for the banner, and the Rev. J. J. Braine, of Guelph, for the Bible. The addresses of the Rev. Gentlemen elicited great applause. The ceremony of presentation over, the assembly sat down to an abundant repast of the choicest viands, accompanied with the beverage "which refreshes without intoxicating." After which the Rev. J. Moxom was called upon to preside, when eloquent and soul-

stirring speeches were delivered by the Rev. Messrs. Clutton and Braine; also by Messrs. Lester, Sanders, Atkins, and G. D. B. Baker. A gentleman, whose name we did not learn, sung two temperance odes, in excellent style. The whole season was rendered one of the most cheerful character, by the excellent Mechanics' Band from Guelph. The assembly was very large, who all appeared highly delighted; the fine weather concurring to make every heart glad. The spot chosen was in the grounds belonging to Mr. John Hewins, whose kindness and liberality, in accommodating the numerous friends, with their horses, proves that his heart is in the cause of moral reform. In this part of the Province, as in other places, Providence smiles upon the Temperance movement.—*Guelph Advertiser*.

### Temperance Festival at Berlin.

At an early hour on Friday morning last, our Town was all astir, a goodly number of the inhabitants purposing to attend the festival of the Berlin Temperance Society, held on that day. About half-past five o'clock the procession formed on the Waterloo road, headed by the Guelph Mechanics' Band—Mr. J. W. B. . . . acting as grand marshal. The company arrived in Berlin at eleven o'clock, and shortly afterwards proceeded to the Town Hall to witness the presentation of a beautiful Banner by the Total Abstinence Society to the Berlin Division of the Sons of Temperance.

Mr. M. Carrell, who presented the Banner in the name of the Temperance Society, said—He was highly gratified at the manner in which the Sons of Temperance had turned out from different parts to-day, notwithstanding the inclemency of the weather. He believed the "Sons" would now take the field and relieve the Old Society of its burdens. He was not prepared to deliver anything like an elaborate or lengthy speech; but he was before the audience to present a Banner, from the Temperance Society to Berlin Division; and wished them to receive it in the name of the Old Society. The Speaker then referred to the motto—"Love, Purity, and Fidelity"—inscribed upon it; and he thought another word might have been added with propriety—the word *Temperance*. This was the grand object the "Sons" had in view,—to elevate the poor, wretched inebriate from the degradation and misery into which he has fallen, and restore him to a respectable position in society. The time was when intemperance prevailed to a fearful extent; but through the efficient working of the Order of the Sons of Temperance, the whole system, figuratively speaking, had been changed. The amount of good these different societies were accomplishing, he believed, could not be estimated, nor would not be known, until eternity revealed the fact. He wished they (the Sons) would ever remember their motto,—it contained very benevolent principles; and wherever they were carried out, union and harmony would prevail. He hoped the Sons would ever remember the parent society; and pay that respect to her which she deserved. He believed the time was not far distant when the "Sons" would finally take the field,—and when through the influence they would exert in society, the tyrant Alcohol would be banished from our land,—and where strife and contention were now existing, peace and harmony would prevail. He then presented the Banner to the W. P. of Berlin Division, who, on receiving it, thanked the friends of the Temperance Society in the name of the Division, and called upon Mr. Owens, of Guelph, to respond.

Mr. Owens said, he felt deeply interested on the present occasion, when he looked around and saw so many white badges of brotherly love. He believed he had never heard or read of two different societies where more unanimity of feeling and sentiment existed, than between the old society and the Sons, in Berlin; and he further believed that if they kept united, a greater amount of good would be done, than

they even anticipated, (hear.) The page of history furnished hope for encouragement,—for all the great and mighty revolutions that have taken place in the world, were accomplished by the union of sentiment, and the steady unflinching purpose of the people engaged.—It was the steady determined purpose of a Luther, a Wesley, a Calvin, and many others that might be named, with the unanimity of their followers, that gave them such great success, and crowned their efforts with so much good. He believed if the world only understood what the word *union* meant, there would not be so much bickering as there is at the present day; but, notwithstanding all the bickerings they had to confront, he believed there was perfect harmony and union amongst all grades of temperance societies; and he thought this was the grand reason why temperance principles were so fast gaining ground. "Union is strength," and, said he, the page of history reveals the fact, that while the inhabitants of Jerusalem kept united, no power raised against her prospered; but, alas, how soon was she overthrown, when the spirit of enmity and discord was sown amongst them. We read, too, in the natural history of the *Upas Tree*,—a tree possessing a very poisonous nature, so much so that the very atmosphere is affected by it. All kinds of animal creatures flee from it, knowing that if they come in contact with it death is almost sure. He thought this an apt illustration of the spirit of discord amongst the various institutions of the present day.—It matters not how pure the intentions, or how noble and praiseworthy the objects they have in view, if they allow this spirit to prevail, they are unattainable. Now, said he, in order to do away with that accursed evil, that is causing so much misery in the world, we must be united. He believed there were motives sufficient before them this day, to urge them to push forward in this good cause. He was fully convinced that public opinion was against the drinking usages, and that the time was not remote, when the word Alcohol would be seen only on Agents' books. (Hear, hear.)

After the gentleman had concluded his remarks, a procession was formed, headed by the Guelph Section of Cadets, followed by the Galt Section; next in order came the Guelph Mechanics' Band, and then the various Divisions of the Sons of T. that had assembled on the occasion, and proceeded through the town to the Pine Grove, to partake of some "good things of this life," prepared for them. After tea, a beautifully bound Volume of the Sacred Scriptures was presented by the Ladies of Berlin, to the Berlin Division, through Mr. Wadsworth, of Hamilton, and was responded to by Rev. J. J. Braine, Chaplain of Guelph Division, in his usual happy and interesting manner. The whole proceedings of the day, considering the unpropitiousness of the weather, were of the most pleasing character.—*Guelph Advertiser*.

PERSONAL ABSTINENCE SOCIETY.—The members and friends of this society breakfasted in the Calton Convening Rooms yesterday morning. The Rev. Dr. Johnstone, Lamekins, occupied the chair. The Rev. Andrew Arthur asked the blessing, and the Rev. William Ritchie, Dunso, returned thanks. The Rev. William Reid, secretary, reported that seventeen ministers had joined the society since last meeting, and that it now comprised 140 ministers, 8 missionaries, 261 elders, 47 students, and 10 preachers. The Rev. J. L. Aikman, treasurer, reported favourably as to the state of the funds, that an elder present had that morning given a donation of five guineas, and that several smaller contributions had been raised. Addresses were afterwards delivered by the Rev. Francis Skinner, Blackburn, the Rev. Mr. McKerrow, Manchester, the Rev. George Blyth, Jamaica, and the Rev. S. Sinclair, Greenock. On the motion of the Rev. James Young, of Dunfermline, the Rev. Dr. Joseph Brown was requested to furnish for publication an admirable address, founded on the abolition of human sacrifices in Old Calabar, the delivery of which in various places had been attended with the happiest results; to

which request the Doctor cordially responded. On a motion by the Rev. William Reid, the Rev. James Robertson, Newington was unanimously requested to prepare an address bearing up in the general aspect of the question, also to be issued in the course of the year. Various practical suggestions were made, and the secretary was charged to see them carried into effect.

**ABSTINENCE MEETING.**—At the weekly meeting of the Edinburgh Total Abstinence Society, held on Tuesday evening last, in Richmond Place Chapel, the Rev. W. Cowan, of Buckhaven, delivered an able lecture on the claims of the Temperance movement on professing Christians. At the close 77 individuals came forward and enrolled themselves members.—*Scottish Press.*

**A GOOD TRICK.**—"My father" said a father, "take that jug, and fetch me some beer."—"Give me the money, then, father."—"My son, to get beer with money, anybody can do that, but to get beer without money, that's a trick." So the boy takes the jug, and out he goes; shortly, he returns, and places the jug before his father. "Drink," said the son.—"How can I drink," says the father, "when there is no beer in the jug!" "To drink beer out of a jug," says the boy, "where there is beer, anybody can do that; but to drink beer out of a jug where there is no beer, that's a trick!"

**LIABILITY OF NEWSPAPER SUBSCRIBERS.**—The liability of the subscribers to newspapers and periodicals is not, in many cases duly considered. A case has been recently decided which will awaken attention on the subject. Mr. Jasper Harding, of Philadelphia, not long since recovered a large sum (about \$120, we believe), for a subscription to the *Pennsylvania Inquirer*, of a man residing in Rhode Island. The circumstances were these: the subscriber took the paper for some time, and then sent to the publisher a note of discontinuance, without forwarding the money for payment. The publisher took no notice of this, nor of several subsequent notices of refusal to take the paper out of the post office. The result was, notwithstanding the Rhode Islander did not receive the paper for several years, yet he was forced to pay Mr. Harding the whole amount up to the period claimed by the bill.—*Farmer and Mechanic.*

**Casualties on Lake Erie.**

The Committee at Cleveland, appointed to report on the recent terrible calamity near that city, gives the following table of accidents by fire and explosions, on Lake Erie.

EXPLOSIONS.		Lives Lost.
1830, Nov. William Peacock, Lake Erie		15
1835, Commodore Perry, Lake Erie		6
1840, August, Erie, Lake Erie		6
1844, June, Gen. Vance, Detroit River		6
1849, May, Louisiana, Lake Erie		4
1850, March, Troy, Lake Erie		14
1850, April, Anthony Wayne, Lake Erie		60
	Total	111
FIRES.		
1836, W. F. B. Taylor, Erie		1
1838, June, 2d. Washington, 2d, Erie		55
1839, Sept. 1st. Great Western, Detr. River		0
1841, Aug. 9. Erie, Erie		250
1842, Nov. Vermillion, Huron River		5
1847, Nov. 26. Phoenix, Michigan		200
1848, June 24. Speed, Ottawa River		0
1848, Sept. 29. Gollath, Lake Huron		18
1849, July 31. Chicago, Buffalo Creek		0
1849, October. Waterloo, Niagara River		0
1850, June 17. G. P. Griffith, Erie		275
	Total	801
	Collisions by steam	62

—*Brockville Recorder.*

**Cheap Postage Bill.**

The Cheap Postage Bill has become a law. Except in regard to the three cent coinage, it does not go into operation until the first of July next. It reduces the average rate of postage upon letters and newspapers, nearly one half. The following schedule shows the rates on newspapers under the new law, compared with the old.

miles.	NEWSPAPERS PER QUARTER.		
	weekly	semi-weekly	tri. more than wkly tri. wkly.
Under 50 (new bill)	5 cts.	10	15 25
Present rate	12	24	36 48
Over 50 under 300	10	20	30 50
Present rate	13	36	54 108
Over 300, under 1000,	15	30	45 75
Present rate	18	36	54 108
Over 1000, un. 2000,	20	40	60 100
Present rate	18	36	54 108
Over 2000, un. 4000,	25	50	75 125
Present rate	18	36	54 108
Over 4000,	30	60	90 250
Present rate,	18	36	54 108

All weekly papers free within the county where they are published. Papers of less than 1 1/2 ounces, half these rates, and papers not over 300 square inches, one-fourth these rates.

The rates on monthly and semi-monthly newspapers the same, in proportion to the number of sheets issued as on weekly papers.

The New rate on letters not exceeding half an ounce, is three cents prepaid, or five cents if not prepaid for all distances under 3000 miles. Over three thousand miles, double these rates.

The section authorizing the coinage of a three cent piece is retained.

**POSTAGE ON NEWSPAPERS.**—"Did newspapers at any time go free of postage in the mails?" In answer to this query, M. M. Noah says, in his *Sunday Times*: "Yes, all newspapers before the year 1758 were transmitted free from postage. It was then decided in consequence of their great increase, that they should pay 9d. per year for every fifty miles.—*U. S. Paper.*"

**Lectures by R. D. Wadsworth,**

**EXPLANATORY** of the Origin and Principles of the existing Temperance Organization, will be delivered at the following places and dates. The public generally are invited to attend.

July 7—Monday,	March	Evening 7 1/2.
8—Tuesday,	Bytown	Do
9—Wednesday,	Do	Do
10—Thursday,	Hull	Do
11—Friday,	Aylmer	Do
12—Saturday,	L'Orignal	Do
13—Sabbath,		
14—Monday,	West Hawkesbury	Evening 7 1/2.
15—Tuesday,	Vankleek Hill	Do

An effort will be made to organize a Juvenile Band of Hope for Canada—the rules will be explained; and at all the meetings an opportunity afforded for signing the pledge.

N.B.—Mr W. will have a Still with him, by means of which, if desired, he will extract the Alcohol from Malt or Vinous liquors.

**THE** Subscriber makes Advances on PRODUCE for Sale in MONTREAL; and also on PRODUCE shipped to his friends in BRITAIN, by the St. LAWRENCE or UNITED STATES.

JAMES R. ORR.

Jan. 30, 1851.